

THE SECRET OF ABRAHAM'S SPELL IS HIDDEN IN THE HOLY QUR'AN

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Abstract. The Holy Qur'an mentions the name Ibrahim (إبراهيم) in 15 places and Ibrahi-i-m (إبراهيم) in 54 places, a total of 69 times (except the pronoun), which is translated as Abraham in all famous English translations of the world. Two types of spelling of the same person are followed in the Holy Qur'an. Unfortunately, no analysis is found anywhere as to why there is such a discrepancy in the spelling of the name. Therefore, the basic purpose of this study is to find out whether there is an interpretation of the two types of spelling mentioned in the Holy Qur'an. The relevant verses of the Holy Quran and other Holy scriptures have been reviewed through content analysis to achieve this objective. The results showed that there are no differences between the same individuals. Ibrahim (إبراهيم), mentioned in the Holy Qur'an, was given to his family, which means the father of a nation. However, Ibrahi-i-m (إبراهيم) was the new name given by the Lord, defining the term father of nations. Therefore, this study has concluded that the orthography mentioned in the Holy Qur'an is not a clerical or grammatical error but opens up a bridge between the religious original scriptures.

Keywords: Abraham, Christianity, Islam, Judaism, orthography.

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1. Introduction

Abraham is a great man of the three main religions, Christianity, Islam and Judaism. However, according to their respective scriptures and other studies, these three religions have historical differences. This study completely refrains from exploring any such controversial issues. In the Holy Qur'an, the name Abraham is mentioned 69 times (Annexure 1), in each of which all the famous English translators of the world have translated Abraham and the same practice has been followed by the local translators of different languages. However, in the Holy Qur'an, it is seen that only in the second Surah (Al-Baqara) was Ibrahim 15 times and in the rest of the surahs, 54 times Ibrahi-i-m followed. The Holy Qur'an itself refers to it as the scripture of Almighty Allah and there is no conflict in this belief, even though other issues are disputed among the more than 180 million Muslims in the world. The Muslim world believes that the Holy Qur'an is entirely accurate and the basis of their belief is the Holy Qur'an itself (Q 2:2; 10:37).

There are abundant studies on Abraham around the world. Followers of Judaism base their investigations on their scriptures and religious scriptures (Mojzes, 2022; Siker, 2009; Gregory, 2008), which will continue. Many explorations related to Christianity depend on their religious schools (Feldman, 2011; Cooper, 2000; Hall, 1988). Similarly, in Islam, many studies have been done on the Holy Qur'an and their theological analysis

relies on their sects (Mirza, 2011; Ben-Ari, 2007; Goshen-Gottstein, 2002). Moreover, it can be seen that numerous studies have done a comparative scholarship with these three religions with various facts and incidents centred on Abraham (Morteza, 2023; Bashir *et al.*, 2022; Rumaisah, 2022). However, in all these studies, Ibrahim has been identified with one name, Abraham and there is no discussion about this two-way spelling of the Holy Quran.

The Holy Qur'an has mentioned several times that this scripture is a must-learn for all people (Q 2:21; Q 2:161; Q 4:1; Q 4:170) (not only for Muslims), which comes from the only creator of the universe (Q 2:174; Q 4:174; Q 6:92; Q 7:196; Q 6:92; Q 7:196; Q 14:1; Q 16:64; Q18:82; Q17:106; Q 21:10; Q 26:192; Q 29:47; Q 39:1; Q 40:2; Q 41:2; Q 45:2; Q 56:80; Q 69:43), in which there is no mistake or even any kind of doubt (Q 2:2; Q:10:37; Q 32:2). At various verses in the Holy Qur'an, a challenge has been thrown that even if all the creations try together, it is not possible to write a similar book (Q 17:88), not even a single surah is possible (Q 2:23; Q 10:38). It should be mentioned here that there is a surah in this Holy Qur'an which have only three verses (Q 108). All Muslims of the world believe these words, although they have theological differences. No significant mistake has been discovered in this scripture that has been scientifically proven. Therefore, grammatical or clerical errors are not considered in this study.

The Holy Qur'an has been duly and accurately sent down by Allah Almighty (Q 2:176; Q 3:3; Q 4:105; Q 5:48; Q 16:102; Q 17:105; Q 39:2; Q 39:41). At the same time, he has confirmed all the previous scriptures sent down through it (Q 3:3). It is also mentioned that every topic is analysed with detailed explanation so that respective scholars can easily find answers to any question (Q 6:154; Q 10:37; Q 11:1; Q 17:41; Q 18:54; Q 30:58; 39:27; Q 75:19). Moreover, the author of the Holy Qur'an himself is responsible for the edition and preservation (Q 15:9), so no person in the world can edit it in any way. However, people are not asked to unquestioningly believe in this scripture, instead, the special urge has been given to the scholars to extract knowledge from it and do deep research (Q 12:111; Q 38:29; Q 40:54; Q 47:24). Therefore, inspired by this kind of motivation of the study of the Holy Qur'an, the author desires to find out what mystery is hidden in contrast of the spelling of the name of the same person.

2. Methodology

This article uses the content analysis method to identify why two spelling rules are followed for the name of Ibrahim in the Holy Qur'an. Content analysis is a widely practised research method that is a technique for the quantitative and qualitative study of communication messages in various formats, including text, audio and visual. This approach allows researchers to determine a data set's meaning, narrative and themes and the frequency with which words, concepts and phrases are used (Hsieh & Shannon, 2005). As this approach reflects the objective, methodological and quantitative description of the overt content of communication (Berelson, 1952; Flannelly *et al.*, 2004), it also serves as an integral part of the hypothesis-generating approach by specifically and systematically identifying specific features of messages (Barroga & Glafera, 2022; Holsti, 1969).

Since this study is not only interested in the frequency with which the words 'Ibrahim and Ibrahi-i-m' are used in the Qur'an, a qualitative or interpretive approach is required to find out in-depth why they are used in such a way. On the one hand, applying content analysis as a qualitative and interpretive method allows the examination of narratives, descriptions of meaning and communication contexts. It enables researchers

to code and analyse data; on the other hand, it focuses on manifest content, which is literally or openly present, or latent content, which is not overtly apparent but implied or implicit in the text or message (Drisko & Maschi, 2016; Elo *et al.*, 2014). We know that a surah of the Qur'an consists of several verses, so one verse is related to the verse before and after it and even the content of that verse is related to different verses of different Surahs, which need to be studied to understand the matter deeply.

Recent studies show that a combination of methods has been used to study the Qur'an that includes content analysis, such as global development (Hanapi, 2015; Salleh, 2009), faith (Ali-Asghar & Otaghi, 2022; Ahmadzadeh, 2019), environment (Sayem, 2021; Helfaya *et al.*, 2018), leadership and management (Qasemi *et al.*, 2018; Ozdasli & Oguzhan, 2014) and masculinity (Mulligan, 2022; Arat & Abdullah, 2018; Aslam, 2014). There is a wide range of scholarly studies to analyse the content of the Holy Qur'an through the application of qualitative methods, such as the analysis of linguistic errors in Jihad (Bakircioglu, 2010; Haleem, 2010), the comparative review of the Holy Qur'an and the Holy Bible in the analysis of the magical events of Moses and Pharaoh (Witztum, 2019; Smith, 2018) and a groundbreaking analysis of the preaching of the Holy Qur'an in the Prophet Muhammad's community (Saleh, 2018). All these studies demonstrate the value of content analysis as a method of studying the Qur'an, expanding our knowledge of its surahs, verses, words and letters.

3. Content Analysis of Ibrahim in the Holy Qur'an

The second surah (Al-Baqara) of the Holy Qur'an, the largest of the 114 surahs, contains 286 verses. This surah is the central concept of all the contents of the Holy Qur'an. Verses 1-29 of the surah can be characterised as the introduction, verses 30-46 describe Adam and Iblis and beginning with verse 47, addresses the Children of Israel, followed by verse 124 about Ibrahim. Only 15 different spellings of the name Ibrahim are mentioned in this Surah, so a deeper analysis of these verses is necessary. It is mentioned here 11 times from verses 124 to 140 and 4 times towards the end of verses 258 and 260, identified as 12 contents and analysed below.

Content: 1.1 The Holy Quran, Sura 2, Verse 124

The continuation of this verse begins initially from 122, where the children of Israel are said to be superior to everyone in the world. As mentioned in the verse above about Ibrahim, there are many facts behind him: he was subjected to several tests and passed each one. As a result, Allah Almighty promised him to make him the leader of the entire human race. This promise is not only to him but also to his descendants. Therefore, we can further analyse his tests and pedigree from this verse.

Content: 1.2 The Holy Quran, Sura 2, Verse 124

This verse is a continuation of the previous verse, but with a difference in content, that a house was assigned to humanity (not just Muslims) instead of Abraham's. Both are instructed to keep this house neat and clean and pledge to perform their duty properly. It may also be that this responsibility was a test that revealed a connection with the previous verse. Since the same orthography is followed, the name change is not indicated.

Content: 1.3 The Holy Quran, Sura 2, Verse 126

Although the continuity of the verse is maintained, there is a revelation of new content here. Ibrahim prayed to God Almighty for the sustenance of the people of that

city as well as for their safety. Allah accepts the condition in his prayer that those who do not come under the law of Allah, even if they get all the resources in this world, will be punished severely in the Hereafter. In this verse, none of the tests indicated for him are observed in the first content. This is a tough test for his city's population.

Content: 1.4 The Holy Quran, Sura 2, Verse 127

However, the Holy Qur'an maintains continuity in this verse; the translator may have deviated. Because the house was already there, it was written in the original language of the Qur'an, from which Abraham established the principles and prayed to Almighty Allah to accept it. Although this study is not a review of translation errors, rather than proceeding to a detailed explanation of the subject, let us find a connection with this study. No such source can be found based on traditional translations and Arabic texts.

Content: 1.5 The Holy Quran, Sura 2, Verse 130

Although Ibrahim is described consistently in the above verse, the middle two verses do not directly mention him by name. Therefore, it cannot be connected to this topic. The two verses mainly contain Ibrahim's prayer in which he pleads for teaching the rules of worship, for representatives among the descendants, for the creation of a strong group from the nation and the sending of a Messenger. Almighty Allah accepted his request, which is revealed by mentioning his name in this verse. However, no indication of a spelling change of his name was found.

Content: 1.6 The Holy Quran, Sura 2, Verse 132

Again, leaving out a verse where he was instructed to surrender to God Almighty and he surrendered accordingly. In this verse, adding the name of Jacob to the name of Ibrahim, both of them advise their children not to die without becoming Muslims. No information related to this study could be understood in this verse either.

Content: 1.7 The Holy Quran, Sura 2, Verse 133

This verse is a continuation of the previous verse, which mainly deals with the time of Jacob's death. In this verse, there is clear information about the genealogical relationship of Ibrahim, Ishmael and Isaac with Jacob. This information may provide some clues to the analysis but is not directly relevant to this study.

Content: 1.8 The Holy Quran, Sura 2, Verse 135

Again, it is seen that the name of Ibrahim comes directly except for one verse. These verses continue the narrative about Ibrahim, which is witnessed in Ibrahim's monotheism. There is no connection between the earnings of past and present nations. However, no significant information was available for analysis for this study.

Content: 1.9 The Holy Quran, Sura 2, Verse 136

This verse is significant because Allah Almighty writes down the basic formula of becoming a Muslim, although no Muslim sect recites this verse as an oath. They have their oath according to their respective sects. As this type of analysis is irrelevant to this study, a detailed discussion is omitted. Ibrahim, Ishmael, Isaac, Moses, Jesus, Jacob and their children believe and approve of all the scriptures. Nothing that descends to them can be distinguished. For this study, even if something is not directly observed in this verse, it can help to get the expected outcome.

Content: 1.10 The Holy Quran, Sura 2, Verse 140

This verse is a continuation of the narrative about Ibrahim. The preceding three verses only show the consequences of belief and disbelief in monotheism. The gist of this verse is that apart from Ibrahim, Ishmael, Isaac, Jacob and their children were all believers in one God and were devoted to its affirmation. It is to be noted here that from verse 47, there is a break in Ibrahim's relationship between the various narratives of the Bani Isra'il. However, no direct significant information was found in this series of discussions to make the purpose of this study successful.

Content: 1.11 The Holy Quran, Sura 2, Verse 258

In this verse, Ibrahim had a reasoned argument with the ruler. It should be noted here that the order in which this verse appears shows the description of the special qualities that one Prophet gave to another. Perhaps to preserve that continuity, some of Ibrahim's particular highlights are resumed from this verse. Two important points are highlighted in this verse: the irrefutable argument about the Creator and the second is that Allah has given him sovereignty. However, nothing directly related to the name was found in this verse either.

Content: 1.12 The Holy Quran, Sura 2, Verse 260

This verse is a continuation of the previous verse, but verse 259 describes an event that is probably closely related to this verse. The bird shows Ibrahim how Almighty Allah resurrects the dead. This verse is the last in the first spelling. Unfortunately, no direct or indirect information is found in this study in this verse either.

The second orthography is mentioned 54 times in 25 Surahs and is included in the 25 contents analysed below.

Content: 2.1 The Holy Quran, Sura 3, Verse 2

It is from this verse that the second spell begins. Here, not only Ibrahim but also Adam, Noah and Imran have chosen the family of four over creation. In the next verse, it is mentioned that they are descendants of each other. Since similar comments were made about these four individuals, logically, this study found no association.

Content: 2.2 The Holy Quran, Sura 3, Verse 65-68

Verses 65-68 are analysed here because we analysed similar sentences earlier in the first spelling. Although the verses seem to be the same, there is a notable difference; those words were addressed to the Children of Israel and here it is said to the people of the scriptures.

Content: 2.3 The Holy Quran, Sura 3, Verse 84

This verse is exactly in (Q 2:136), so it is analysed there. The only difference between the two verses is that the former verse is spoken in the plural (Your) and here in the singular (You).

Content: 2.4 The Holy Quran, Sura 3, Verse 95-97

Here, the two verses are analysed together. From verses 95 to 97, the words that have been said consecutively have been said before in the instructions of the children of Israel. Here, referring to the people of the scriptures, it is called the first house by Allah (Q 3:96). Since it is unrelated to this study, it is not analysed in detail.

Content: 2.5 The Holy Quran, Sura 4, Verse 45, 125 and 163

Three isolated verses of the same Surah are analysed together in this context. These verses describe different events, somewhat similar to the previously analysed verses. The last verse contains essential information, a long list of prophets who received the revelation that may have helped the discussion later in this study.

Content: 2.5 The Holy Quran, Sura 6, Verses 74-75, 83 and 161

The descriptions of Ibrahim are analysed together in this surah from 74 to 87 consecutively and in verse 161 alone. Most of the first sequence repeats the exact words conveyed to the people of the scriptures and elaborates on the debate conceived in the verse mentioned earlier (2:258). Finally, in verse 161, Ibrahim's devotion is mentioned. However, no special information related to this study was found in these verses.

Content: 2.6 The Holy Quran, Sura 9, Verses 70, 83 and 114

The name of Ibrahim occurs in two different contexts in the narration of various subjects in the ninth surah, which are analysed together here. First, the story of Ibrahim's nation came while describing various events of the previous nations. The second point is that if someone in the family is even their father, they are unforgivable to Allah Almighty, so no supplication should be made for them. In these verses, no significant source related to this study was found.

Content: 2.7 The Holy Quran, Sura 11, Verses 69, 74-76

These four verses come separately to describe the various historical events of the nations of Ad and Thamud, so they are analysed together. Although no significant information is found in the verses mentioning Ibrahim here, the narrative reveals that he received the good news of children in his old age, especially Isaac and Ya'qub, after Isaac (11:71), which may provide some link to this study.

Content: 2.8 The Holy Quran, Sura 12, Verses 6 and 38

In this surah, Ibrahim's name is directly mentioned in two verses while describing the events of the descendants of Ibrahim from Jacob to Yusuf, especially the Prophet Yusuf. There is no significant information directly or indirectly related to this study other than the confirmation of the Prophets who came from the line of Ibrahim.

Content: 2.9 The Holy Quran, Sura 14, Verse 35

This surah is named after Ibrahim himself, but his name appears directly once as a noun in this verse and all other places, pronouns are used. Two important facts here are a city and sons (the plural). These two facts have been analysed in different ways in the history of Islam and since they do not appear to be directly relevant to this study, they are not analysed here. Moreover, all the descriptions using pronouns are prayers about these two issues.

Content: 2.9 The Holy Quran, Sura 15, Verse 51

In this verse, the name of Ibrahim comes from the angel's quotation of Ibrahim to describe the destruction of the people of Lot. However, no significant variable related to this study was found.

Content: 2.10 The Holy Quran, Sura 16, Verse 120-123

Although the name of Ibrahim is mentioned here in two isolated verses, the Holy Qur'an continuously informs the revealed Prophet about him from verses 120 to 124. The reference to the exalted status of Ibrahim and to following his religion, although this verse has caused considerable confusion in mainstream Islam. As those issues are not covered in this study, a detailed analysis is not done. However, no significant information was found for this study.

Content: 2.11 The Holy Quran, Sura 19, Verse 41, 46 and 58

From 141 to 160 of this surah, successive arguments with Ibrahim's father are discussed in detail and the three verses that mention his name separately are analysed together. Consistent with this study, no significant variables were found when reviewing this series of verses.

Content: 2.12 The Holy Quran, Sura 21, Verse 51, 60, 62 and 69

From 151 to 170 of this surah, several historical events of Ibrahim are described in detail and the four verses that mention his name separately are analysed together. These events did not appear to be related to the study, so they were not examined in detail. Reviewing this series of verses found no information consistent with this study.

Content: 2.13 The Holy Quran, Sura 22, Verse 26, 43 and 78

From verse 26 of this surah, the rules of Hajj of Ibrahim are described in detail to the Prophet to whom the Qur'an was revealed, which continues up to verse 37. From verse 38, describing the rules of war, from verse 42 onwards, various historical events of Nuh, 'Ad, the people of Thamud and later the people of Ibrahim are described. Finally, the surah ends by introducing Ibrahim as the father of all. Since he is identified as the father, there may be some connection with this study.

Content: 2.14 The Holy Quran, Sura 26, Verse 69

Starting from verse 69 of this Surah, the description of various events of Ibrahim continues up to verse 104. The reader of these verses did not find any critical information that could apply to this study.

Content: 2.15 The Holy Quran, Sura 29, Verses 16 and 31

Verses 16 to 35 of this surah outline the various histories of the destruction of the nations of Ibrahim and Lot. Ibrahim's name is mentioned directly in two places and the pronouns are used in most places. A careful review of these verses did not reveal any content that could be relevant to this study.

Content: 2.16 The Holy Quran, Sura 37, Verse 7

This verse discusses taking a covenant from all the prophets and mentions the name of Ibrahim and some of the prophets. Since no single characteristic of Ibrahim exists, this study has no significant aspect.

Content: 2.17 The Holy Quran, Sura 37, Verses 83 and 109

Verses 83 to 113 of this surah describe various historical events of Ibrahim in detail, some of which are repeated. However, verse 108 says "And We left for him [favourable mention] among later generations", which probably needs to be closely observed to see if it implies any association with this study.

Content: 2.18 The Holy Quran, Sura 38, Verse 45

In this verse, Ibrahim's name is mentioned to describe the status of various prophets; no special characteristic of his is referred to separately. It is noted that although many attributes are prescribed in successive verses, they are also applied to other Prophets, so no critical information related to this study was found.

Content: 2.19 The Holy Quran, Sura 42, Verse 13

In this verse, even though no vital variable seems to be related to this study, one significant issue can be found: Allah Almighty has ordained the religion of the Prophet Noah and later sent revelation to the prophets continually. Introductory statutory provisions have changed over the ages as people have distorted them to their convenience. Almighty Allah ordered all human groups to belong to one group.

Content: 2.20 The Holy Quran, Sura 43, Verse 26

Although there is a description of Ibrahim from verses 26 to 30, unfortunately, no significant information related to this article was found.

Content: 2.21 The Holy Quran, Sura 51, Verse 24

In this surah, verses 24 to 37 describe the good news of Ibrahim's children and the punishment of a community during that period. However, after a review of all the verses, no critical information related to this study was found.

Content: 2.22 The Holy Quran, Sura 53, Verse 37

To describe the various scriptures, different discussions continue by referring to the scripture of Ibrahim in this verse only. No significant information related to this study was found for detailed analysis.

Content: 2.23 The Holy Quran, Sura 57, Verse 26

In this verse, Noah and Ibrahim are discussed together as most of their progeny were unbelievers. Although there is much significant information available for genealogy research, there is not much fruitful information for this study.

Content: 2.24 The Holy Quran, Sura 60, Verse 4

The verses that follow this verse describe Ibrahim's prayers, especially his harshness towards the disbelievers of his time and his leniency towards his father. Although these verses are important in theology, they are irrelevant to this study.

Content: 2.25 The Holy Quran, Sura 87, Verse 19

In the Holy Qur'an, Ibrahim's name consistently ends with this verse of this Surah. Since Ibrahim and Moses are mentioned here together, there is no special discussion separately; it could not be selected for further analysis or discussion in this study.

4. Discussion

In the above analysis, 12 in the first spelling and 25 in the second spelling, 37 contents and almost all the related verses in the Holy Qur'an, were reviewed. Unfortunately, no direct source of this spelling discrepancy has been found anywhere. We have therefore identified a few points that may be indirectly involved, which we will discuss in detail below.

In light of content 1.1, all the tests and genealogy of Ibrahim as described in the Holy Qur'an could not find any source which could influence the results of this study. Content: In 2.5, we hoped that some significant information might be found in the description of Ibrahim's descendants before and after, but nothing was found there. Similarly, content: 2.7 contains various events related to Isaac and Jacob, but after the gospel, we fail to uncover the central mystery of this study.

Even in the light of the minimum probability of all the verses, the explanation of this spelling discrimination was found somewhere in the Holy Qur'an, so one of the most critical points comes to our attention, that is Content: 1.9 and Content: 2.3, where there is no difference between all the words and their meaning, except, only in the beginning say it (قُولُوا) (Q 2:136) and say (قُلْ) (Q 3:84) whereas two types spelling for Ibrahim. In this case, there cannot be a grammatical explanation because there are two sentences with the exact words and only the person's spelling is different. So we have abandoned grammatical analysis altogether. This study has highlighted the aim and intention of these two verses: to be a Muslim, one must come under this belief, which is called the universal oath of Islam.

The same universal speech of the Holy Qur'an authorises us to believe in the scriptures of Abraham, Ishmael, Isaac, Jacob, Moses and Jesus, so our search for those scriptures becomes very important for this study. Although there are sectarian differences, all Muslims believe in the Torah and Injil, the scriptures of Moses and Jesus, which are now the Old and New Testaments of the Holy Bible. However, Muslims believe these two scriptures are not completely incorruptible but not completely corrupted (Saleh, 2008). Since this study will not influence any of the three religions with any religious practice, the biblical information cannot cause any conflict. To find answers to these research questions, we delve into two testaments of the Holy Bible. Surprisingly, we find all our solutions very easily; Ibrahim's name is spelt in two ways in the Holy Bible (Abram and Abraham).

When Abram was ninety-nine, the Lord appeared to him and said, "I am God Almighty; walk before me faithfully and be blameless. Then I will covenant with you and greatly increase your numbers". Abram fell facedown and God said, "As for me, this is my covenant with you: You will be the father of many nations. No longer will you be called Abram; your name will be Abraham, for I have made you a father of many nations. I will make you very fruitful, nations of you and kings will come from you. I will establish my covenant as an everlasting covenant between me and you and your descendants after you for the generations to come, to be your God and the God of your descendants after you. The whole land of Canaan, where you now reside as a foreigner, I will give as an everlasting possession to you and your descendants after you and I will be their God" (OLD TESTAMENT: Genesis: Chapter 17: 1-8).

According to Genesis 17:1-8, we see that Abram carried the name given to his family for 99 years and the Lord changed his name to Abraham. Therefore, in the light of the Holy Bible, Abram means the father of a nation and the grammar that the Lord has made plural is Abraham, the father of many nations. The evidence supporting this statement is found in the first content (Q 2:124), where Allah promised Abraham that he would be made the leader of the human race. The entire human race was initially one race that later divided into different nations. Thus, sufficient consistency with this promise is found in the Holy Qur'an.

We can also explain that since the second surah of the Holy Qur'an is marked as the introductory chapter to the entire Qur'an, perhaps Almighty Allah has retained the first name of Ibrahim in every place of this surah. In many verses in the Holy Qur'an, the scholars are given a special status and instructed to do in-depth thinking and research (Q 3:19; Q 3:191; Q 4: 82; Q 7:176; Q 13:4; Q 16:44; Q 23:68; Q 39:42; Q 88:17), so without based on these two verses (Q 2:136) and (Q 3:84), it will never be possible to understand the spelling of Ibrahim (Q 7:157). The Holy Qur'an clearly describes this mystery with the name of Ibrahim, but we have not found the correct answer even after analysing all the verses about him.

The question may arise whether the Ibrahim mentioned in the Holy Qur'an and Abraham of the Bible are the same person, but there are many studies about this. Since this study does not aim to resolve such controversies, a detailed discussion is not done here. The Muslim world irrefutably believes that there is no difference between Ibrahim and Isa (Abraham and Jesus) of the Muslims as mentioned in the Holy Bible (Morteza, 2023; Bashir *et al.*, 2022; Rumaisah, 2022; Mirza, 2011; Ben-Ari, 2007; Goshen-Gottstein, 2002). They only differ in the content of worship in the Torah, Injil and Qur'an. The basic objective of this study was to find an explanation for the discrepancy in Ibrahim's spelling. It was found with the help of the Holy Bible that detailed information about the accuracy of the Holy Qur'an.

It should be noted here that the OLD TESTAMENT: Genesis: Chapter 17: 1-8 describes him and his descendants, all the facts consistent with what we see from the content of 2.1 above to the last verse through different densities. In the beginning, the continuity of Abraham's family and their names are clearly stated, keeping this line intact, the descendants of Abraham are mentioned up to Jesus. He is called the father of the nations (22:78). Even today, despite the differences in their perceptions, Abraham is the same person to the people of all three major religions.

5. Conclusions

This study started with a question that we should easily answer, as the Holy Quran has existed historically for more than 1400 years among all people, including the Muslim world. Unfortunately, no scientific explanation can enrich our knowledge about this issue. Two spellings of the same person in one scripture are naturally marked as a clerical error, but the Holy Qur'an continues with the spelling without any explanation, which is surprising. Since there is no significant grammar in spelling a person's name and what there is, it is impossible to solve this type of problem, so this study is done through content analysis.

The name of Ibrahim is mentioned 69 times in 63 verses of different surahs of the Holy Qur'an, divided into 12 contents (15 times) for the first spelling and 25 contents (54 times) for the second spelling and all related verses were analysed. There is no direct evidence of this spelling discrimination anywhere in the Holy Qur'an. Therefore, by analysing the OLD TESTAMENT: Genesis: Chapter 17:1-8 of the Holy Qur'an approved by the Holy Bible, it was found that Abraham had two names there too. Abram is the name given to his family, meaning leader of a nation and Abraham is the name given by the Lord, meaning leader of many nations. Therefore, it was concluded in the study that there is no clerical or grammatical error in these two types of spelling in the Holy Qur'an, and there is no different interpretation.

This study is a breakthrough in theology, firstly in the systematic aspect, as all the content is taken from two holy scriptures of two religions; however, both religions have different doctrines and there is no controversy between these scriptures. Therefore, this study is a methodological bridge. Second, the results also confirm that, although many branches of the Abrahamic religion exist, there is no difference between individual Ibrahim. Despite being careful, the main limitation of this study is that it cannot answer any questions based on Islamic schools in orthography because no such texts were included in this analysis.

Note:

1. All the English translations of the Holy Qur'an are taken from 2004. THE QUR'AN, English Meanings, English Revised and Edited by Saheeh International, Jeddah, KSA, ISBN: 9960-792-63-3.

2. Part of the Holy Bible has been taken from THE OLD TESTAMENT, published by The Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah, USA, printed in the United States of America, 4/2014.

3. Since this article is meant to explain spelling differences, a few of the spellings used in English, Ibrahim, Ibrahi-i-m, Abrahm and Abraham, are used.

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Annexure 1. The name Ibrahim is mentioned in all the verses of the Holy Qur'an

1st form (إبراهيم)			2nd form (إبراهيم)		
SL	Verse	Verse	Verse	Verse	Verse
1.	2:124	إِبْرَاهِيمَ	3:33	إِبْرَاهِيمَ	16:123
2.	2:125	إِبْرَاهِيمَ	3:65	إِبْرَاهِيمَ	19:41
3.	2:125	إِبْرَاهِيمَ	3:67	إِبْرَاهِيمَ	19:46
4.	2:126	إِبْرَاهِيمَ	3:68	إِبْرَاهِيمَ	19:58
5.	2:127	إِبْرَاهِيمَ	3:84	إِبْرَاهِيمَ	21:51
6.	2:130	إِبْرَاهِيمَ	3:95	إِبْرَاهِيمَ	21:60
7.	2:132	إِبْرَاهِيمَ	3:97	إِبْرَاهِيمَ	21:62
8.	2:133	إِبْرَاهِيمَ	4:54	إِبْرَاهِيمَ	21:69
9.	2:135	إِبْرَاهِيمَ	4:125	إِبْرَاهِيمَ	22:26
10.	2:136	إِبْرَاهِيمَ	4:125	إِبْرَاهِيمَ	22:43
11.	2:140	إِبْرَاهِيمَ	4:163	إِبْرَاهِيمَ	22:78
12.	2:258	إِبْرَاهِيمَ	6:74	إِبْرَاهِيمَ	26:69
13.	2:258	إِبْرَاهِيمَ	6:75	إِبْرَاهِيمَ	29:16
14.	2:258	إِبْرَاهِيمَ	6:83	إِبْرَاهِيمَ	29:31
15.	2:260	إِبْرَاهِيمَ	6:161	إِبْرَاهِيمَ	33:7
16.		9:70	إِبْرَاهِيمَ	37:83	إِبْرَاهِيمَ
17.		9:114	إِبْرَاهِيمَ	37:104	إِبْرَاهِيمَ
18.		9:114	إِبْرَاهِيمَ	37:109	إِبْرَاهِيمَ
19.		11:69	إِبْرَاهِيمَ	38:45	إِبْرَاهِيمَ
20.		11:74	إِبْرَاهِيمَ	42:138	إِبْرَاهِيمَ
21.		11:75	إِبْرَاهِيمَ	43:26	إِبْرَاهِيمَ
22.		11:76	إِبْرَاهِيمَ	51:24	إِبْرَاهِيمَ
23.		12:6	إِبْرَاهِيمَ	53:37	إِبْرَاهِيمَ
24.		12:38	إِبْرَاهِيمَ	57:26	إِبْرَاهِيمَ
25.		14:35	إِبْرَاهِيمَ	60:4	إِبْرَاهِيمَ
26.		15:51	إِبْرَاهِيمَ	60:4	إِبْرَاهِيمَ
27.		16:120	إِبْرَاهِيمَ	87:19	إِبْرَاهِيمَ